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The Master's Apron

Masons are partial to the poetry of Robert Burns, because he sang of the common things of life and his life was filled with the bitter and with the sweet. Only such as have experienced good and evil can write of Life. To help readers, many of whom are not Scots, have been inserted in brackets the English equivalent of some of the words.

Ther's many a badge that's unco (remark-
ably braw (gay),
Wi' ribbons, lace and tape on;
Let Kings and Princes wear them a' (all),
Gie (give) me the Master's apron!

The honest Craftsman's apron,
The Jolly Freemason's apron,
Bide (abide) he at hame (home), or roam afar,
Before his touch fa's (falls) bolt an' bar,
The gates of fortune fly ajar,
'Gin he but wears the apron.

For wealth and honor, pride and power,
Are crumbling stanes (stones) to base on;
Fraternity should rule the hours,
And ilka (every) worthy Mason.
Each Free Accepted Mason,
Each Ancient Crafted Mason.

Then, brithers (brothers) let a halesome
(wholesome) sang (song),
Arise your friendly ranks along! (along)
Gude (good) wives and bairnes (children)
blithely sing
Ti' (to) the ancient badge wi' the apron
string
That is worn by the Master Mason.

ROBERT BURNS



NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
27 Beach Street, Boston, Mass. Telephone HANcock 6690

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RECONSTRUCTION It is increasingly evident that men are taking greater interest in Freemasonry, which is to the good; but it must not be forgotten that more and more responsibility rests upon men in office to "set the Craft at work and give it necessary instruction" as a consequence.

We have continually dwelt on this theme, believing that only to the extent to which Masons are properly informed of their duty to their fellows, and the place the Craft fills in tying men into one common bond of allegiance, is its existence justified.

Our brethren abroad particularly will watch with keenest interest the attitude of American Freemasonry toward them. The days abroad have been distressful in the extreme. Here in America, we have been spared the scourge of war, except indirectly. A forward-looking program of rehabilitation of Freemasonry in Europe which has been ravaged by Nazism is in order here.

This means a look beyond our own purely local interests to the world outside. Have we the men of vision among our leaders to see the implications of the present situation and to take advantage of the golden opportunity now offered to spread the cement of fraternity worldwide?

The whole future of Freemasonry depends upon what is done now. With the advent of new blood an impetus may be found for important advances. No petty or narrow prejudices should be permitted to obstruct Masonic advance. Clear vision and sound judgment can accomplish much.

PROSPECT? Out of the welter into which war has plunged the world must arise new concepts of the rights of man. These have been enunciated in many ways of late by a variety of authorities, near authorities, and self appointed authorities not so near. The whole concept at the moment does not present a clear picture. The average individual is confused on many issues. Vaguely, in the back of his mind, however, lurks the hope,—if he be in comfortable circumstances—of a return to conditions existing "before the war." This hope is quite understandable in this country which remains untouched by war's physical ravages, but predicated as it is on such a condition it falls far short of the hopes of other peoples who have seen all they have loved or been possessed of, destroyed or taken away, and they themselves abandoned into an almost complete loss of faith.

There is needed today strong leadership, greater than ever before in world history, for never, surely, have so many profound changes shocked the conscience and the economic stability of mankind.

Because of the powers peculiar to leadership in the chief countries concerned in the present struggle there must of necessity be great divergence of view on the subject of what shall constitute a durable peace—the desideratum of great Britain, Russia and the United States. Between the hope and its attainment lie many a devious path, and a task of surmounting obstacles incredibly difficult. Patience and human genius of a sort not heretofore evident are required in the doctoring of the world's ills. Convalescence will be a long, slow, painful process. So far as the great mass of the people is concerned—and in many places these vitally involved elements are largely inarticulate—the need for the positive prevention of any recurring world struggle will be the first objective. Never again should it be possible for any individual, group or nation to plunge us into a world war.

So understanding must be sought—and found. Without it little can be done. To know what caused the present catastrophe and to set up impregnable barriers against a repetition is a first step. Then, with assurance that men may live in peace to pursue their avocations in security, education must so direct men's thoughts that only progress upwards shall be possible.

It will take time to repair the ravages the recent return to primal force has brought about; that time might well be spent in studying as part of our syllabus the futility of force. In the process—if hatred and other soul-destroying impulses can be banished, and that will not be easy—we may, building upon the lesson, find means to improve the lot of the common peoples, for in their happiness, complete and entire, is contained the germ of fraternity.

Selfishness and greed, covetousness and jealousy are festering sores to be cut out—or cured. In the attainment of any universally acceptable standard must be dominant the profound truth that all humans, of whatever kin, are of one brotherhood, gifted by divinity with powers above those of the beast. That is a philosophy taught in varying degree by all religions. It is a fundamental truth—not to be gainsaid. When and if the force of it can be universally understood, the millennium may be said to be attained.

It's a great play, this human comedy. Beside the stars in their celestial manifestations it may seem puny, but to those of us on earth with our petty ties which seem so important it is of supreme importance. Of a certainty "the play's the thing."

Freemasonry as a socializing agency with foundations set impenetrably in Truth, has done something to keep before the world the all important infallibility of Truth and its connection with Divine justice. The fraternity, with its several million members scattered throughout the world may well serve as a leavening instrument toward the creation of a new society.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

GEORGE WASHINGTON

Annually in February thoughts of Washington, "father of his country" come to mind, especially to those men embraced within the Masonic fraternity, of which he was an ardent member and whose principles he so well enunciated in his life. That much of Washington's greatness was derived from the knowledge he acquired in the tyled lodgeroom is doubtless true and Freemasons may well be proud of the fact that this great exemplar saw with clear vision the steps that led to this country's growth and greatness. We are indebted to the MASONIC BULLETIN of Sandusky for the anecdotes and incidents described below:

The key to Washington's public and private life is to be found in his character as a Freemason. Through his whole life is discernible the practice of the sentence coined by himself: "The virtues that ennoble mankind are taught, nourished and fostered in the halls of the Freemasons; they encourage domestic life and serve as a standard for the duties of the State."

—Lenhoff, *The Freemasons*.

In 1793 Washington Alexandria Lodge, by resolution, requested General Washington, then President and living in Philadelphia, to sit for his picture, and after obtaining his consent, employed Williams, of that city, to execute the work. Washington approved the likeness, and late in 1794 it was received from the artist and accepted by the Lodge.

It is a flesh-colored pastel and pronounced by critics of superior quality. It is an entirely different conception of the General extant, resembling in cast and feature the original Houdon statue in Richmond, Va., and is the only painting from life showing the General in extreme old age and in Masonic regalia. Having been ordered, received and accepted by the neighbors and Masonic contemporaries of the General, men who knew him intimately and were with him in every walk of his eventful life, who had followed his fortunes and shared his adversities in war, had counseled him and supported him in peace, and who, when his labors ended, had sorrowfully laid him on to his eternal rest, it is beyond reasonable conception that there men would have foisted on a credulous and confiding posterity a spurious picture of their friend and compatriot.

Washington was born at Wakesfield, Va., February 22, 1732, and died at Mt. Vernon, December 14, 1799. Washington was also the Worshipful Master of a Masonic Lodge.

AN AMERICAN

Whatever else may be said of Washington, this much is undeniably certain: He was in all respects an American. His early years were spent in the backwoods and on a farm. It is said that "he worked with his hands." His young manhood was given to the wars with the Indians and his maturer years to the Revolution; his later years to the Presidency. All through Washington's career he counted not time as his own, but

whenever his country expressed a need for his services they were given unhesitatingly. He once wrote "I want an American character . . . that the powers of Europe may be convinced that we act for ourselves and not for others. . . . We must not forget that we are Americans."

Refusing the offer of a throne in America, Washington attended the Constitutional Convention in Philadelphia in 1787, over which he presided. He was sworn in as the first President of the United States at Federal Hall, New York City, April 30, 1789, and served two terms. His conservatism, dignity and common sense set the precedent for the conduct of the Nation and the Presidential office.

RELATIONSHIP TO FREEMASONRY

The name of George Washington holds a prominent place in Masonic biography. This is not because of any service which he has done the Order either as a worker or a writer, but because of the fact of his connection with the Craft is a source of pride to every American Freemason who can call "the Father of His Country" Brother. Washington's adherence to our Order has always been a source of pride, and nothing has aroused more united indignation among our members than to have doubts expressed as to his initiation or on assertions made that he never took any interest in Masonry, disapproved of its spirit, and at an early period of his life abandoned it.

It is quite needless to argue this question. A study of Masonic history shows that as a Master Mason, Washington was sincerely and devotedly attached to Freemasonry during the latter years of his life and he was buried with Masonic ceremonies by the Lodge he had served as Master.

By his Masonic example, his memory will endure for years to come as one of Masonry's proudest boasts. Our membership today rightfully reveres his memory and we accord him preeminence not only as "the father of his country," but also of a man "freeborn, of good report and well recommended," who unquestionably gave the Institution a prestige and standing which otherwise it might have lacked. Washington's accomplishments, political, economic and fraternal, surpassed those of any other American. His warm affection for Freemasonry cannot be questioned. He was a great man and a great statesman and our greatest Mason.

BONAPARTE ON WASHINGTON

"Ah, gentlemen," exclaimed Bonaparte—"twas just as he was about to embark for Egypt—some young Americans happening at Toulon, and anxious to see the mighty Corsican, had obtained the honor of an introduction to him. Scarcely were past the customary salutation, when he eagerly asked, 'How fares your countryman, the great Washington?'"

"He was very well," replied the youths, brightening at the thought that they were the countrymen of Wash-

ington. "He was very well, General, when we left America."

"Ah, gentlemen," rejoined he, "Washington can never be otherwise than well. The measure of his fame is full. Posterity will talk of him with reverence as the founder of a great empire, when my name shall be lost in the vortex of Revolutions."—Mason Weems.

ATTENDED HIGH MASS

One will find much pleasing reading in the diary kept by the "Father of His Country" in 1787, while attending the Constitutional Convention in the City of Brotherly Love in the merry summer time.

His firm and lifelong friend was Col. Daniel Carroll (a cousin of "Charles Carroll of Carrollton" of 1776 fame). The Colonel was a member of old Veritas Lodge, No. 16, of Baltimore. The Colonel, too, was very fond of "gentleman George," as he called him.

On Sunday, May 27, Washington's journal reads, "Went to the Romish Church, to high mass. Dined, drank tea and spent the evening at my lodgings."

The church to which Col. Carroll took Washington and many of the other delegates, attending the Convention, was St. Mary's, on Fourth above Spruce Street. General Washington was a good American in that he was not creed-bound and bigotry was to his heart an utter stranger.

LOCK OF WASHINGTON'S HAIR

Upon the death of George Washington, which occurred in December, 1799, Samuel Dunn, the Grand Master of Masons in Massachusetts, received from Mrs. Washington a lock of the hair of that patriot. It was accompanied by a letter from Tobias Lear, Washington's secretary. The receptacle, an urn of solid gold, bore an inscription and it, as well as the mahogany casket in which it is contained, were fashioned by Paul Revere.

AN IRISH TRADITION

We find quoted from the "Board of Research of Grand Lodge of Ireland";

"We have in Ireland a tradition that the great George Washington was initiated into Lodge Social and Military Virtues which was attached to the 46th South Devon Regiment, which held its warrant from the Grand Lodge of Ireland. I do wish we could authenticate it, and I believe we shall before very long, and so we shall be able to claim for the Grand Lodge of Ireland the distinction of having brought that great soldier, statesman and Mason into our noble Order."

MASON LOCKE WEEMS

Of course you have read the famous Life of Washington by Mason Locke Weems, American preacher and writer. It was one of the most popular books of early American literature (1800). It contains the cherry tree episode and other anecdotes of dubious verity. Weems was born in Maryland. He went to London and was educated for the Anglican ministry but failed to gain admission to holy orders. He returned to America and for a time preached in different places (1760-1825) in this country.

THE LAMB TAVERN

Washington met his Masonic Brethren of Alexandria in the "Lamb Tavern," where the Lodge held

its meetings in the second story of the large three-story frame building on south Union Street, between Prince and Duke Streets.

BURDETTE POEM

More than fifty years ago, Robert J. Burdette wrote a poem on Washington that seized the country by storm. A reader of the Bulletin submits a copy with the remark that we seem to be still farther away from Washington today than when Burdette wrote the poem:

When Washington was President,
As cold as any icicle,
He never on a railroad went
And never rode a bicycle.
He read by no electric lamp,
Nor heard about the Yellowstone;
He never licked a postage stamp,
And never saw a telephone.
His trousers ended at the knees,
By wire he could not send dispatch;
He filled his lamp with whale oil grease,
And never had a match to scratch.
But in these days, it's come to pass,
All work with such is dashing done;
We've all those things; but then alas,
We have no Washington.

DEDICATED TO WASHINGTON

The Virginia Ahiman Rezon of 1791 was dedicated to Washington in the following words: "To George Washington, Esquire, President of the United States of America, the following work is most respectfully dedicated by his obedient and devoted servant, the Author."

PRAYER BY WASHINGTON

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large."

ON MASONIC PUBLICATIONS

"To enlarge the sphere of social happiness is worthy the design of a Masonic Institution and it is to be most fervently wished that the conduct of every member of the Fraternity, as well as the publications that discover the principles which educate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

WASHINGTON'S GREATNESS

It is said that Washington's diaries reveal a minuteness of detail that is remarkable. Conduct of his business, recreation in hunting, etc., are accurate and complete. He had a wide acquaintance with all the leading men of the Colonies, but, as one historian has said, no marked indication of what is usually considered to be greatness.

SUCCESS THROUGH DEFEAT

It has been said, and truly, that it is the defeat that tries the general more than the victory. Washington lost far more battles than he gained; but he succeeded in the end.

WASHINGTON OF AFRICA

William Wilberforce is called the Washington of Africa by Lord Byron for the reason that as Washington was the chief instrument in liberating America, so Wilberforce was the chief instigator of slave emancipation, "Thou moral Washington of Africa."

—Don Juan, xiv. 82.

A SILENT MAN

It has been said of Washington that he was the most absolutely silent great man in history. He was positive in nature; a man of strong passion, but likewise a man of extraordinary strong will.

COURTESY

George Washington met an enemy on a narrow, muddy path. The man said: "I never give the road to a rascal." "I always do," replied the imperturbable Washington, stepping aside.—Southern Colorado Consistory, No. 3.

WASHINGTON IS HONORED

The anniversary of the initiation of George Washington into Fredericksburg (Va.) Lodge, No. 4, November 4, 1752, was celebrated Sunday evening, October 31st, in Washington, D. C., when the Masonic Clubs of the District of Columbia were guests of the Ninth Street Christian Church for the ninth time. The minister, the Rev. Carroll C. Roberts, spoke on the subject, "A Wise Masterbuilder."

WASHINGTON PLAYED THE FLUTE

Flutes played by George Washington, Lord Byron and Dr. Johnson Boswell are in the collection of William Kincaid, flutist of the Philadelphia Orchestra. Other notables of history who played the flute include Robert Louis Stevenson, Rousseau, Schopenhauer, Casanova, Cellini and Leonardo da Vinci, according to The Associated Press.

REQUIEM

South Pacific, 1943

To you, who lie within this coral sand,
We, who remain, pay tribute of a pledge
That dying, thou shalt surely not
Have died in vain.
That when again bright morning dyes the sky
And waving fronds above shall touch the rain,
We give you this—that in those times
We will remember.
We lived and fought together, thou and we,
And sought to keep the flickering torch aglow
That all our loved ones might forever know
The blessed warmth exceeding flame
The everlasting scourge of bondsman's chains
Liberty and light.
When we with loving hands laid back the earth
That was for moments short to couch thy form
We did not bid a last and sad farewell
But only, "Rest ye well."
Then with this humble, heartfelt epitaph
That pays thy many virtues sad acclaim
We marked this spot, and, murmur'ring requiem,
Moved on to Westward.

FREEMASONRY IN INDIA

The Meeting Place of Hindu, Sikh, Jew, Buddhist and Christian

By SIR EDWARD HEADLAM, C.S.I., C.M.G., D.S.O.

Past District Grand Chaplain (Bombay)

Editor's Note:—Any American Army always includes a large group of Masons and since during the past year units of that Army have already seen service in British India and in the coming months more will see combat duty in that area, it is felt that this interesting article on Freemasonry as it exists in that teeming land will be most timely. Considerably more than 300 regular lodges are functioning in India at the present time and it is certain that many members of the Armed Forces of the United States who are Masons will surely avail themselves of the opportunity of visiting one or more of these lodges. All English, Scottish and Irish lodges mentioned in this article are recognized by all American Grand Lodges.

Freemasonry in India is no new venture: that there were societies there long before the British occupation is evident by the signs and symbols which can easily be seen on many of the ancient forts, temples, and tombs. A very interesting book on the subject entitled "Indian Masons' Marks of the Mogul Dynasty," has been written by Brother Gorham. I do not propose to go into the question of these ancient marks at this time, but will give one example of buildings in India which is to me of great significance, and that is in regard to the Mohamedan Mosques in the City of Hyderabad in the Deccan. In these Mosques, standing in the East and facing the West, the first objects which strike the eye are two large pillars which stand at the porchway or entrance. These pillars are surmounted by a spire, below this is a dome ornamented at its base with a pattern of lilywork, and supported by a moulding decorated with net work and pomegranates, and it is most striking that among the hundreds of these in the city the form of decoration never varies.

I propose to confine myself to Craft Freemasonry as practiced in India since the British occupation. We must remember in speaking of Freemasonry in India that it is British Freemasonry as compared to Freemasonry under the English Constitution. For we have Lodges working under the Scottish and Irish Constitutions as well as the English.

It is impossible to state definitely when Freemasonry as we now know it was first introduced into India. The British have been established there since the early years of the 17th century, and it is pretty certain that amongst those early pioneers there must have been a number of Freemasons who gathered together when in the same station, and formed some sort of Lodges. In fact, very early records show that this was so. They do not seem to have had any connection with any Masonic body at home, and there is evidence that their meetings were not always inspired by Brotherly Love, Relief and Truth! There were in fact constant ructions and dissolvings. We must, however, remember that they had

no ruling body to refer to; that the climate was hot, unhealthy and dry; that the usual beverage was strong brandy and a little water; and that there were no electric fans. The brethren were many of them racked with fever, with little hope of change of scene or climate for many years. Can we wonder if the atmosphere in Lodge was at times hardly Masonic? It was scarcely worth while to refer controversial matters home when it took at least six months, and generally more, to get a reply—by which time the controversialist might be dead or the Lodge dissolved.

By the close of the 17th century, however, there were well-established Lodges, with local numbers in the Presidency towns of Calcutta, Madras and Bombay. And with the formation of a Grand Lodge in England in 1717, these gradually took steps to get themselves recognized by it, and duly warranted.

Thus in Calcutta, Lodge "Star in the East"—previously No. 1, Bengal—became No. 67 on the roll of the Grand Lodge of England. In Madras the first regularly constituted Lodge was "Perfect Unanimity," No. 150, dated 1766. In Bombay, Lodge "Orion in the West," which had been established by the Bombay Horse Artillery at their headquarters at Poona in 1823, under a warrant issued by the "Provincial Grand Lodge of the Coast of Coromandel"—of which I can find no other trace—applied to Grand Lodge to be made regular, and was granted No. 415 in 1832. These three Lodges are still working under the above numbers.

Now we come to the appointment of Provincial Grand Masters. In 1728, in reply to a petition from the Freemasons in Calcutta, the Grand Lodge of England (Moderns) granted a deputation of George Pomfret, Esq., authorizing him to open a new Lodge in Bengal. This was done in 1730 under the "Lodge East India Arms, Calcutta," but as to who Brother Pomfret happened to be, and what else he did, nothing is known. Later a Capt. Ralph Farr Winter was appointed as "Provincial Grand Master of India," a high-sounding title when one remembers how little of India came under British influence in those days. As Captain Winter was in command of one of the trading vessels of the Hon. East India Company and therefore could not spend much time in India, the appointment appears rather a strange one. But perhaps it was thought that as he sailed between England and India he would be able to keep in some sort of touch with Grand Lodge.

The first P.G.M., of Bombay, was James Todd, who was appointed in 1764. He was a Lieutenant of Police.

These first P.G.M.'s seem to have been given a somewhat roving commission: they do not appear to have been furnished with any staff or other assistance. The first Provincial Grand Lodges came into existence

in Bengal and Madras in 1766, and in Bombay at about the same period.

Under the Scottish Constitution, the first Provincial Grand Master was Brother James Burnes, of the Company's service, who was appointed in 1836. In 1875 a "Grand Master of all Scottish Freemasonry in India" was appointed, and the Provincial Grand Masters abolished. The first holder of the new office was Capt. Sir Henry Morland, of the Royal Indian Marine.

Before leaving the subject of the early Lodges a word must be said regarding the Military Lodges, many of which were working in India during the 18th and early 19th centuries. These were Regimental Lodges belonging to King's (as opposed to Company's) Regiments doing a tour of service in India. I have not got a list, nor is it really germane to our subject, but I have notes of the existence of such Lodges in the:—

17th Light Dragoons—now the 17th Lancers.

1st Foot—now the Royal Scots.

17th Foot—now the Leicestershire Regiment.

20th Foot—now the Lancashire Fusiliers.

These were "movable" or "ambulatory" Lodges under the Irish Constitution, which was in the habit of issuing such warrants to His Majesty's Ships as well as to Regiments. They have all dropped out now from their original status, but many local Lodges throughout the British Empire and in the United States owe their origin to these Regimental Lodges. We have an example of this in Shropshire, for the "Salopian Lodge of Charity," No. 117, was originally the Regimental Lodge of the 53rd Foot, now the 1st Battalion of the King's Shropshire Light Infantry. When the Colonies took over their own defense, and the Imperial troops were withdrawn, many regiments left their Lodges at the stations at which they had been quartered. A still more interesting case is that of the American Lodges which have carried on from the regimental Lodges left behind by the British regiments on the outbreak of the Revolutionary War.

With the regular establishment of Provincial Grand Lodges in Bombay, Bengal and Madras, and with the extension of British influence throughout India, Freemasonry rapidly spread in all directions, and in 1868 the District of the Punjab was formed with Col. Charles McWhirter Mercer as first District Grand Master. Burma has also now its own District Grand Master.

English Freemasonry in India is governed by District Grand Lodges, similar to our Provincial Grand Masters and Grand Lodges in England. Originally they were called Provinces, and exactly when or why the change of nomenclature was made I have been unable to find out. These Districts are immensely larger than our English Provinces, there being only four in the whole of India proper, namely, Bengal, Madras, Bombay and The Punjab.

Under the Scottish Constitution there is a Grand Master of all Scottish Freemasons in India with a Grand Lodge. This is under the Grand Lodge of Scotland, but has somewhat wider powers than the District Grand Lodges under the English Constitution.

There are only 14 Lodges under the Irish Constitu-

tion and they work directly under the Grand Lodge of Ireland.

The three Constitutions work closely together. For instance in 1892 the District Grand Masters of Bengal, Madras and Bombay came to an arrangement with the Grand Master of all Scottish Freemasons in India whereby whenever an application for a warrant for a new Lodge was made to either of them they would consult together as to its advisability if there was already a Lodge working in the place. And in 1905 a Conference was held in London at which representatives of the three Constitutions were present, and a number of important resolutions were passed affecting the Lodges where Lodges of more than one Constitution were working in India and the Dominions and Colonies.

There are in India at present about 217 Craft Lodges under the English Constitution, 80 under the Scottish, and 14 under the Irish. I use the word "about" as there may have been some new Lodges consecrated, or Lodges dissolved, since I obtained my figures.

The Grand Orient of France established two Lodges in Pondicherry between 1786 and 1790, but whether there are any French Lodges in Pondicherry now I cannot say—as you know England has no intercourse with the Grand Orient.

The Royal Arch, and Mark and Ark Masonry under the English Constitution are divided into the same districts as the Craft. The other Degrees and Orders are not divided into districts but are centrally governed for the whole of India.

Scottish Royal Arch Masonry in India is represented by some 50 Chapters scattered over the various parts of this great sub-continent. The city of Bombay alone has 10 of these Royal Arch Units. Most of these Chapters also confer the Cryptic Degrees and have Royal Ark Mariner's Lodge attached to them.

Many distinguished figures in Indian Public Affairs have been equally distinguished in the Craft. In the old days in Bengal the great Governor-General Warren Hastings was Patron of Freemasonry. Later the Earl of Mayo, Viceroy and Governor-General, was also Patron of Freemasonry in India. In Bombay the Duke of Connaught was District Grand Master while commanding the Bombay Army, and for some years after, Lord Sandhurst and Sir Leslie Wilson were District Grand Masters while Governors of Bombay, and Lord Sandhurst was also Grand Master of all Scottish Freemasonry. In Madras similarly Lord Connemara and Ampthill (who was later Pro Grand Master of England) combined the offices of Governor and District Grand Master.

In the Punjab three Commanders-in-Chief—Sir Power Palmer, Sir O'Moore Greagh, and Lord Kitchener—have been District Grand Master, and that office was also held by the Bishop of Lahore.

In the last century there have been three occasions of marked interest and importance in Freemasonry in India. In 1875 King Edward VII (then Prince of Wales and Most Worshipful Grand Master) visited India. During his tour he laid the foundation of Prince Edward's Dock at Bombay with full Masonic ceremony.

In 1920 the Duke of Connaught, while Grand Master, revisited India, and while there held official receptions of the Masons in each of the four Districts.

In 1921, at the request of the Freemasons in India, Grand Lodge sent a deputation to India under Lord Cornwallis which toured throughout the country, and greatly helped and encouraged the Brethren.

To my mind the most important era in the history of Freemasonry in India takes its date from the admission of the natives of the country into our Craft.

It is hard to understand the extreme reluctance that the Brethren evinced towards Indians in this matter. It was not that they were not on friendly terms for in early days they were on much more familiar terms than perhaps they are even now. They well knew that there were many Indians who were fit and proper persons—just and upright men, of mature age and sound judgment, capable of practicing the three great principles of Brotherly Love, Relief and Truth and who were prepared to acknowledge their belief in a Supreme Being.

In the ceremony of initiation our Brethren of those days were proud to inform the candidate that the branches of Freemasonry were spread over the four quarters of the globe, yet they were apparently prepared to curtail the spread except where it concerned Europeans.

In their ritual they were constantly and with great reverence making allusions to the three Grand Masters, S.K. of I, H.K. of T., and H.A., all of whom were Asiatics. The great Temple of Jerusalem, the origin of our symbolism, was built in Asia by Asiatic Masons. The more learned had studied the ancient buildings in India, and discovered with pride and pleasure that they were probably built by lodges of ancient operative masons.

There was nothing in the charges to the candidate which an educated Indian could not readily adhere to. There could be no doubt about the Mohamedan or Parsi belief in one God, Almighty and Supreme. For the Mohamedan Allah, and for the Parsi the Sun, represents the Supreme Being. With the Hindus a doubt is often expressed on the ground of their having many gods in their mythology. There is, however, in their belief behind the Universe, an absolute Spirit of Intelligence of which all that exists is the manifestation. It is that which has no name because it has no form, and is alluded to by a mystic syllable known to the initiate. The gods of the Hindu mythology are merely attributes of the power of the Majesty of the One. A very interesting paper appeared some years ago in the Proceedings of the "Quatuor Coronati" entitled "Freemasonry and Hindu Symbolism," by Brother Rai Bahadur Lala Bhawani Das Batra. In fact there is nothing in all the laws of Freemasonry which could possibly prohibit the entrance of Indians except the law of Ballot, and yet for 100 years strong opposition to their admission was successfully maintained by the majority. There are several dates cited as being the date on which an Indian was first initiated into the Craft. The Prince of Arcot, a Mohamedan, is said to have been initiated in the Arcot Military Lodge in 1788 or 1789, and one of the Kings

of Oudh was said to have been initiated in 1830. But these cases are not authentic.

The first authentic case we know of is that of the Parsi Manockji Cursetji, whose portrait now graces the walls of the Masonic Hall at Bombay. But it took him a long time and many a hard struggle before he was finally admitted into the Masonic Fraternity and started that wave of enthusiasms for the principles of the Craft which has since spread throughout the length and breadth of the land. Manockji Cursetji was a well-known Parsi gentleman who, being desirous of joining a society for which he had conceived the greatest admiration, applied in Bombay, to Lodge Perseverance for initiation and was refused. He then went to England and applied to the Duke of Sussex, the Grand Master—again without success. Still determined he proceeded to France, and was successful in being initiated in Lodge "de la Universe" at Paris. On his return to Bombay he applied again to Lodge "Perseverance," this time for affiliation. Again he was rejected by the ballot. This action caused much controversy not only in the Craft but in the local press. Dr. Burns, a Past Master of Lodge "Perseverance" and Provincial G.M. for Western India under the Scottish Constitution, then took up the cudgels on behalf of Brother Manockji, and succeeded, in 1843, in founding Lodge "Star of Western India," No. 343, under Scotland for the reception of Parsi and Mohamedan gentlemen. Hindus were admitted a few months later, a Jain Brahmin from Mount Abu being the first. There are now in India purely European Lodges and purely Indian ones, and also many mixed Lodges as so vividly depicted by Brother Rudyard Kipling in his well-known song "My Mother Lodge."

The Volumes of Sacred Law used in Lodges containing Indian Brethren are:

Mohamedan	Koran
Hindu	Begravag Githa
Parsi	Zend Avesta

In considering the subject of Freemasonry in India that which, to my mind, is of the greatest importance since the admission of Indians into the Craft, is "What has Freemasonry done for India?" "What is it doing now?" "What can it do in the future?"

In this connection, we must remember that the British are the ruling power, and that they are a Western and India an Oriental race. Between the paramount power and the native population in a vast country like India it is of vital importance that cordial relations shall exist. Rudyard Kipling has written that "East is East and West is West, and never the twain shall meet," but I have no hesitation in saying that Freemasonry has done more than anything else to make this assertion false. East and West do meet on the Level in Freemasonry, as he has himself shown in his poem "My Mother Lodge," and Freemasonry has done more than anything else to bring Europeans and Indians together in friendship.

In India, since the beginning of the war, times are difficult. It sometimes appears as if Europeans and Indians are falling further apart instead of drawing

closer together. This may in some cases have a political meaning which of course quite rightly is outside Freemasonry. But if Masons are true to their obligations, differences of outlook may not and should not affect the friendly and brotherly relations between the two races.

And for the future? If Masons, both British and Indian, will take their principles of Freemasonry out-

"THE GOLDEN FLEECE AND ROMAN EAGLE"

"more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other Order."

Just what was the Golden Fleece or Roman Eagle? And what are the Star and Garter? Thousands of the members of the Craft repeat the words of the ritual with little thought of what they mean except that the former were *ancient* and the latter *most honorable*.

And the supposition is doubtless true with probably some exceptions and explanations. There is some argument among our historians as to whether the Fleece referred to the Argonautic expedition in search of the Golden Fleece, in which the mythical Jason played an important part, or whether the reference was to a decoration of honor which appeared at a much later date. Coming, as it does, in its relationship with the Roman Eagle, we are inclined to the belief that the reference is to traditions connected with ancient Greece and Rome rather than to the later Order of the Fleece, which was established during the fourteenth century.

The Golden Fleece was the skin of a magical ram that had saved two children from death; it was said to be located in a faraway land, overseas, and protected by a fiery dragon. Its capture was supposed to have been the most difficult and dangerous task that one could undertake. But Jason did the job, secured the Fleece and married Medea, daughter of King Pelias.

As for the Eagle—it has always been the symbol of antiquity; in most countries of the ancient world it was a sacred emblem, symbolic of the sun, therefore a symbol of majesty and power. The Eagle is one of those emblems found in many Masonic degrees. We have the double-headed eagle, Knight of the Eagle, Knight of the Golden Fleece, the Red Eagle, the Red and Black Eagle, and even Knight of the American Eagle. The Holy Roman Empire employed the double-headed eagle, later copied by Germany, Poland, and probably other nations as a part of their heraldic design. Roman armies carried at their head various standards, including long poles upon which were placed this heraldic device, and in this way the Roman Eagles were known to the then civilized world.

So much for the Grecian-Roman theories of origin. Now let us turn to the modern interpretation.

There is an *Order of the Golden Fleece*. It is an Austro-Hungarian Order, but there also exists a similar order in Spain. It was founded by Philip le Bon, Duke

side their Lodges and into the conduct of their daily life, if they will remember those eloquent exhortations, in the charge after initiation, and earnestly carry out their duties as there laid down to their God, their neighbors, and themselves, then I am sure we can look forward with confidence to a loyal, happy, and prosperous future for Freemasonry in India.

of Burgundy and Count of Holland, January 10, 1429-30, the day of his marriage to Princess Isabella of Portugal. Then it was called "Order of the Fleece" and consisted of thirty-one members and the Grand Master, who was always the sovereign. Requisite was that the recipient of the honor should be a gentleman-at-arms and without reproach.

The Pope always seemed to preserve a beneficent control over the order—and probably still does. As early as 1516 Pope Leo X consented to an increase in the number of members, including the sovereign, to fifty-two.

The Spanish-Dutch line of the House of Austria exercised control after Charles V came to the throne in 1556, but in 1700 Emperor Charles VI and Philip V of Anjou, king of Spain, both made claims to it. Charles had once lived in Spain, and when he went to Austria he took the archives of the Order with him. But Philip declared himself as Grand Master and on one occasion made formal protest at the manner in which Emperor Charles had taken over. The dispute became so strong that England, France and Holland intervened to preserve harmony between the sovereigns. Finally, it became tacitly recognized as the property of both nations and is now recognized as either the Austrian Order or the Spanish Order of the Golden Fleece.

The sovereign, under their regulations, has the right to name any number of knights not exceeding the prescribed number; they are selected from the Catholic nobility; there are a few instances in which a Protestant has been so honored, but this requires a papal sanction, which is not always forthcoming. Members are required to go to the aid of their sovereign when he is in danger, a requirement that at the present day may be honored more in the breach than in the observance.

A well-known writer says of its traditional origin:

The Greek fable served Philip le Bon as a subject for the institution of this Order; and that the prince chose the Golden Fleece of the Argonauts, because it typically commemorated the great revenue which he raised by traffic and merchandising of wools. Another supposition attributes the Order to the prince's attachment to a Lady of Bruges; while the writer is in favor of the religious origin, or that the duke instituted the Order in honor of Gideon. But the letters patent make it clear that it was founded in honor of Isabella of Por-

tugal and dedicated to the Virgin Mary and the Apostle St. Andrew.

The first chapter of the Order was held in Flanders in 1430, we are told, at which time several nobles were admitted. The badge is of gold, a ram's fleece being suspended by the middle from a firestone emitting lateral flames, and again dependent from a steel enameled azure, bearing the legend.

"Pretium laborum non vile."

There is a collar which is also worn by the knight; it is composed of alternate firestone, *enflamme*, and double steels connected so as to form the letters "BB" for Bourgoyne. They were enjoined to wear the collar constantly, but Charles V permitted a red ribbon except on official occasions. Worn also was a surcoat of deep red velvet lined with white taffeta, and a purple velvet mantle, with a white border and lined with white satin, embroidered in gold with steels and firestones or flints. On the narrow white border the legend was continuously repeated, *"Je l'ay empris."* The cap was of purple velvet embroidered in gold with a small hood attached, and the stockings were deep red, as were the shoes.

The knight was certainly dressed to go places in this garb!

Unquestionably the most distinguished of the Orders of Chivalry is that of *The Most Noble Order of the Garter*, conferred only in England and upon men who have merited the highest distinction of the Empire. It ranks first among the English Orders of Nobility for its antiquity and the splendor of its trappings and ceremonies.

It was founded by King Edward III, and the events which gave rise to its institution have been debatable ones. Its distinguishing badge is not a badge or a medal, a collar or a sash, but a *Garter*. Ashmole, an English authority, says the design was conceived in 1344 in imitation of the Round Table with the idea of adorning martial prowess. The actual date of origin is January 19, 1334, when the Order was said to have been placed under the special protection of "God, the Virgin Mary, St. George of Cappadocia and St. Edward the Confessor." With such protection the Order was bound to grow, and it did. There is perfect equality in the

Order, for it has but one class of membership; however, the king or sovereign of the empire is always the sovereign or head of the Order. As in the case of the Golden Fleece, to be admitted, one must be "a gentleman of the blood and a knight without reproach." Knights companions are twenty-six in number, exclusive of the sovereign, and wear the Mantle and Garter. Annually, on the eve of St. George's Day, they assemble in the Chapel at Windsor Castle, where each has a stall. A chapter of the Order consists of the sovereign and six knights. The original list of charter members was a distinguished one.

The Constitution has been altered on at least one occasion, when George III in 1805 fixed the membership at twenty-five and the sovereign, exclusive of foreigners, and lineal descendants of George II. Later on, provision was made for the admission of sovereigns and extra knights.

The badge is the Garter of dark blue, edged with gold, bearing the motto in golden letters *"Honi soit qui mal y pense,"* with buckle and pendant of chased gold. It is worn on the left leg below the knee. The *George* is an equestrian effigy of St. George encountering the dragon; it is in gold and is worn attached to the collar, while a lesser "George" is pendant from a dark blue ribbon over the left shoulder at the left side. The collar is of gold, of twenty-six pieces, alternately a double golden knot and a red and white enameled heraldic rose, each within a garter, lettered gold, and enameled azure. A knight also wears a Star of eight principal silvered rays, charged in the center with the Cross of St. George, encircled by the Garter.

Clothing consists of a dark blue velvet mantle lined with white taffeta. The hood is of crimson velvet, lined with white taffeta. The doublet and the trunk hose are of white satin, and there are white stockings and shoes. The hat is black velvet lined with white taffeta; a plume of white ostrich feathers with a tuft of black heron's feathers is in the center, attached to the hat by a band of diamonds.

And this is the Order referred to in our Masonic ritual as

"More honorable than the Star and Garter."

ANTI-MASONRY

News Week, recently contained a review of Gustavus Myers' *History of Bigotry in the United States*, from which we glean:

"The History begins properly with religious intolerance in the colonies, but he shows in a chapter or two that the evil was no invention of the colonists, but a reflection of conditions in Europe of the time. . . In the early years of the nineteenth century, the Masons, among whose members has been such great Americans as Washington and Franklin, felt the full blast of bigo-

try. This campaign, founded on a superstitious fear of the secret nature of the order and a rumored plot to seize control of the world, blazed for several years before the bigot turned to bigger game. In 1934, long smoldering feeling against the Church of Rome burst literally into flame in Massachusetts. . . . The conclusion one reaches at the end of this melancholy chronicle is that men of good will must maintain ceaseless vigilance and be ready at all times to counter intolerance with democratic action."

FORWARD

By CADY L. EARLE, *Vermont*

Companion Earle, while Grand Master of Masons in Vermont, is taking an active interest in planning for the sesquicentennial of the General Grand Chapter. Here he gives us a foretaste of what we may expect in 1947 and 1948, and as to how each Chapter may cooperate in such a program.

Three years hence, in October, 1947, we shall have reached the one hundred and fiftieth anniversary of the founding of the General Grand Chapter of Royal Arch Masons. It was on the 24th day of October, 1797, that there was held, in the city of Boston, Mass., the historic "convention of committees" from St. Andrew's Chapter, of Boston, Temple Chapter of Albany, N. Y., and Newburyport chapter of Newburyport, Mass. At the convention plans were effected for the organization of the General Grand Chapter, Although the actual organization of the body that was called, at first, "The Grand Royal Arch Chapter of the United States," and the adoption by it of a Constitution, took place at Hartford, Connecticut, on January 24, 1798, the Boston convention, held three months earlier, is generally regarded as the actual birth of the General Grand Chapter.

That the sesquicentennial anniversary of an event of such historical significance and momentous importance ought to be worthily celebrated is too obvious to require any pleading or argument. Failure to make such an observance of the sesquicentennial anniversary would be nothing short of a demonstration of hopeless morbidity and decline. The anniversary imposes upon us a certain responsibility. It also bestows upon us a great opportunity, the greatest any of us will ever have, to bring about a great revival of Royal Arch Masonry and to extend its influence throughout the United States and Canada.

The General Grand High Priest, Most Excellent Ray V. Denslow, has done me the very great honor of appointing me chairman of a committee to make preliminary plans for a sesquicentennial celebration of the founding of the General Grand Chapter, and to initiate the necessary organization to carry into effect whatever program is decided upon. The committee may, and probably will, be enlarged as we proceed. At present, in addition to the chairman, the members are: Milton L. Meyers of Oregon, Paul G. Lutz of Cleveland, Ohio, Carl G. Wilhelms of New York and Fred O. Wood of Missouri. We shall do our best. If we have the earnest cooperation of Companions everywhere, we shall not fail.

There is danger lest, without having given the matter careful thought, many Companions will hastily decide that it is too soon to do anything in connection with an anniversary that is three years off. It cannot be too strongly emphasized that, if we are to have anything like a worthy sesquicentennial commemoration, we must begin right now to prepare the way for it. Four years is all too short a time to plan for and organize a

great nationwide celebration of the high character that we must have. Only a program embracing intellectual, artistic and spiritual elements of the highest excellence will do. Better than satisfaction with anything less than that would be the decision to have no celebration at all.

And in order that the affiliated Grand Chapters and all of their subordinate local Chapters may contribute their proper and essential part of the celebration, there must be much preliminary work done. We must clean up in many instances. Dead wood has to be pruned out and new growth started. A general revival of Royal Arch Masonry all along the line will add enormously to the impressiveness and success of the anniversary when the time comes. That revival we can have, everywhere, if we dare command it and work for it.

For years past we have been in a slump. Why this has been so is the subject of much honest difference of opinion. We are not here and now concerned with the question or its answer. All that we are concerned with is the task of getting out of the slump. This we can do. We must begin by plugging the holes and stopping the leaks. The losses by suspension for nonpayment of dues can be stopped—to the extent of ninety-five per cent at least.

Our committee has already issued a call to all Chapters of Royal Arch Masons to inaugurate immediately, this season, a "Ten Per Cent Per Year Program." We have tried to reach every Chapter, but owing to a variety of causes we may fall far short of that. Some Grand Secretaries may slip a cog and fail in getting our appeal to all Chapter Secretaries. Or Chapter Secretaries or High Priests may fail to bring the matter forcibly to the attention of the Companions in their Chapters.

To minimize these potential causes of failure and impotence as far as this can be done, call upon all individual Companions of the Holy Royal Arch, no matter where they may be, to help carry the message and bring it before the Chapters. Let every Companion constitute himself a committee of one to promote the sesquicentennial anniversary. Go to the meetings of your Chapter as regularly as possible. Don't wait, but at the first meeting, if the Secretary or the High Priest does not bring the matter to the attention of the Chapter, do it yourself. You have all the information you need to get the subject before the Companions. The plan is simplicity itself. It can be stated in a single sentence. It is perfectly practicable and the smallest Chapter in any jurisdiction has quite as good a chance to carry it out successfully as the largest Chapter in the same jurisdiction.

Here is the plan: Starting with the present season, let each Chapter adopt a short resolution pledging the Chapter—and that, Companion, means *your* Chapter—to make every possible effort to increase its membership at least ten per cent this year and ten per cent each year thereafter, up to and including 1948. Restorations

and reinstatements should be counted as additions, of course, and be credited in the ten per cent increase.

I venture to say that there is no Chapter in the whole of the United States which can honestly ask exemption from this obligation on the ground that it cannot perform it.

So here is the first item on the great sesquicentennial program: ten per cent increase each year up to and including 1948, evenly spread over the entire nation. What a wonderful assurance of a great and successful celebration that will give us! If we all get behind this very simple and practical "Ten Per Cent Per Year" plan, we shall be certain to have by way of celebration of a century and a half of history the greatest and

most impressive Masonic demonstration, nationwide in scope, ever witnessed on this continent. More than that: we shall have ended the cycle of retrogression and started a new cycle of growth and expansion, and, finally, placed ourselves in a position to help effectively our Brethren in the liberated nations in the great work of rebuilding their temples and altars.

Companions, advance! Let every Chapter, and every Companion, join in the great forward movement! Get your own Chapter in line and pledged. Then write two short letters—one to the Grand Secretary of your own jurisdiction and the other to Roscoe R. Wolcott, General Grand Secretary at Columbus, Ohio—asking to have your Chapter placed on the Honor Roll.

A CHALLENGE TO FREEMASONRY

By M.W. RAY W. DENSLOW

Today the Italy of Mussolini has collapsed, marking the fall of Fascism. By spring we should see the fall of his copartner in Germany. Then the Allies may devote their attention to the third of the three assassins.

But where is Freemasonry in all of this picture? What have we as organized groups, done to prepare the way for our return to these dictator-ruled countries where Freemasonry once flourished? Have we an organization that has made any plans or is in any position to assist our distressed brethren in those countries?

No, we are not in the picture. We have done nothing, and if we don't work quickly and rapidly, we may "miss the bus" as we did in the last war.

When our American forces took over Tunisia we should have been in position to follow up and offer our help to establish legitimate Freemasonry. The time is not far distant when we shall occupy Italy; in fact, even before this is printed, this may have been accomplished. Once there were 160,000 Freemasons in Italy, but that was twenty-one years ago. May it not have been that this group constituted a large part of the "unrest" which we have heard of? Their property was taken over by the Fascist government. What an opportunity for this property to be restored while Italy is in "the protective custody" of the United States. Two Grand Lodges existed in Italy at one time. They were rivals. This made it easy for Mussolini to effect a breach among the Masons of Italy. We have a notion that both groups were anti-Clerical. But being anti-Clerical does not mean that the groups should have been political. It is probably true, and we have some excellent authority for the statement, that one reason for Catholic antagonism to the fraternity is due in a large measure to the character of Italian Freemasonry, for our Italian members were militant Masons. It was Garibaldi who once led them to victory, and he was never on the Vatican's favored list. A high official of the church in Rome once told a friend of the writer that the Vatican did not oppose British and American Fre-

masonry, but that recognition of these two groups would react unfavorably in Italy where the fraternity was anti-Clerical and sometimes almost anarchistic. Many of the American Grand Lodges recognized either the Grand Orient or the National Grand Lodge, and the Vatican was placed in an unfavorable light by reason of this fact. And thus have American Grand Lodges encouraged the antagonism of the Roman Catholic Church by our failure to investigate the merits of Italian Freemasonry. And again, we have a class of publications which class themselves as Masonic, whose columns are filled with attacks on the Catholic Church. While we as an order realize the antagonism of the church to Freemasonry, yet the one thing we Masons pride ourselves on is that we admit men of every race, religion, or country. How can we maintain such a claim unless we put into practice the principles which we profess? Like all organizations vested with power, the Catholic Church has become dictatorial. But the Baptist Church, the Democratic party, or the Townsend party might become equally so if vested with similar authority. And we can take our readers to certain spots on the earth's surface where some Masonic groups might be regarded as autocratic and even dictatorial. So let us clean our own skirts first—and then criticize.

Here then in Italy, is Freemasonry's first great opportunity. Let Freemasonry be restored, but let us restore a good legitimate brand—neither political nor anti-Clerical Masonry. Let us see that *one*—and not two—Grand Lodges are restored. Let us see that their stolen property is returned to their legitimate successor. Then let the American Grand Lodges start from scratch and recognize only one Grand Lodge, and let us insist that when the Grand Lodge fails to maintain the generally accepted Masonic standards, then American Grand Lodges will drop them from our list of recognized Masonic bodies.

Let this new Grand Lodge be dominated by no group of "higher degree" Masons. Much of the troubles

of Italian Masonry was due to fights between the brethren of so-called higher degrees. Many contended that Italian Masonry had no legitimate birth certificate. Now is the time to legitimize them.

Some of these days we shall enter the occupied countries. What shall we do for our brethren of Denmark, Belgium, Holland, Luxembourg, Austria, Rumania, the Philippines, China, and a host of others? For several years our brethren there are going to be too busy rebuilding their own fortunes to spend time and thought on rebuilding Freemasonry. We talk about permanent peace. The reestablishment of Freemasonry in Europe, Asia and Africa will do as much towards permanent peace as any one thing we can think of.

There are no organized Masonic groups in the Axis countries.

Why? Because Freemasonry encourages men of different races, countries and religions to live amicably together. Freemasons do not believe in war as a means of accomplishing any purpose. They resort to it only in self-defense. How necessary, then, for us to have

"ONLY A BLUE LODGE MASON"

MELVIN M. JOHNSON, 33°, Sovereign Grand Commander, N.M.J., A.A.S.R., P.G.M. (Mass.)

How often we have heard "I am only a Blue Lodge Mason" said in a deprecating tone by someone who has not taken any degrees except those of the Symbolic Lodge! Even more often, perhaps, we hear similar words said with reference to the precedence of various presiding officers of grand and supreme bodies. This occurs especially in connection with visitations by such officers, whether official or merely fraternal.

Symbolic (Blue Lodge) Freemasonry existed long before there were other recognized bodies of the Craft. Consequently, there were Masters and Grand Masters many years before anyone had fabricated the ornamental, instructive and honorary degrees conferred by bodies presided over in later years by such officers as, among others, Most Excellent Grand High Priests, Piusant and Eminent Commanders.

No one can take any other Masonic degrees unless he has first received those of the Symbolic (or so-called "Blue") Lodge. The Degrees of Entered Apprentice, Fellow Craft, and Master Mason are fundamental. Moreover, a Grand Lodge can deal Masonically with all Masons within its territorial jurisdiction whatever other degrees they have and whether affiliated or not.

THE SUPREME AUTHORITY

While the Grand Lodge cannot govern the other bodies, it is nevertheless the Supreme Masonic authority of the jurisdiction. It is the Grand Lodges that have determined and may decree what other bodies are or are not Masonic. Grand Lodge recognition, formally or by practice, has been in the past, as it must be in the future, the final test. No other Masonic body can lie without Master Masons from whom to receive applications. Likewise, Grand Lodge alone may expel from

large groups of such brethren in every country so as to avoid future wars and bloodshed.

In the absence of a General Grand Lodge—which is a bogeyman to so many of our Grand Lodges—let some of our larger jurisdictions take the lead and do something. Such states as New York, Pennsylvania, Massachusetts and other of the larger jurisdictions are the states to whom most of us look for advice and leadership. They are the older Masonic jurisdictions. If they will only lead, they will find many followers.

We have howled over the years as to recognize of foreign Grand Lodges, over clandestinism, over irregular Grand Lodges, and the lack of universality in Freemasonry. Now comes the time when we can do something about it. Hitler, Mussolini and Hirohito have given us the chance, let us to the task.

Hasten the day when Freemasonry shall be universal, when brotherhood shall be eternal, and the nations of the earth shall be joined in a Federation of the World. Such is the dream of Freemasonry. What shall we do to hasten it?

Masonry. The phrase, "expelled from Masonry" means just what it says. It is not expulsion from the First, or Second, or Third Degree. Expulsion from Masonry is Masonic death.

M.P. Josiah H. Drummond, when he was Sovereign Grand Commander of our Supreme Council, pointed out that "an expulsion or suspension from all Masonic rights, for any cause whatever . . . in accordance with the laws of the Grand Lodge of the jurisdiction, deprives the one expelled or suspended of all rights in all Bodies of the Ancient and Accepted Rite, until he shall be legally restored."

He added: "That body in any jurisdiction which can give or take away Masonic life is the supreme body of that jurisdiction. Its Grand Master is the highest Masonic officer in that jurisdiction."

When, therefore, the Grand Master is officially present at any Masonic function whatever within the limits controlled by his Grand Lodge, he is the ranking Masonic officer present and must be received and accommodated accordingly.

There is a clear distinction between his official and personal attendance. A Grand Master cannot attend a Symbolic Lodge within his jurisdiction without being Grand Master; but it is possible, for instance, that he could not attend a Chapter or Consistory at all. If he is entitled to enter Masonic bodies other than Symbolic Lodges, it is by virtue of the laws and practices of these bodies. When, however, the Grand Master, *as such*, is invited to attend such other bodies, then it is the head of the supreme Masonic body of that jurisdiction who enters in his official capacity and garb. Then no other

Mason outranks him. To make the contrast, exalted as is the station of the Grand Master of the Grand Encampment of Knights Templar, it would be improper for him to enter any Symbolic Lodge while in session covered with his official chapeau.

THE MOTHER LODGE

All there is in Freemasonry is based upon the teachings of the Blue Lodge. The Scottish Rite elaborates the lessons of Symbolic Freemasonry, appealing to the eye and ear by symbolism, drama, allegory and lessons in various forms. It is the graduate school of Freemasonry. It brings to the heart and mind of every Freemason who sees fit to go through its degrees a fuller appreciation of the principles of our fraternity than he can have when he takes his Freemasonry so condensed as necessarily he gets it in the Blue Lodge, but, after all,

the Blue Lodge is the mother of all Freemasonry, the fundamental and essential body in all Freemasonry.

In all Masonic degrees in addition to the first three, all brethren should give their sincere loyalty, unflinching support and highest endeavor to carry the principles enunciated in the Symbolic Lodge into full development. It is equally true that no other Masonic body or officer or member thereof has any business to intermeddle with the affairs of Grand Lodges except so far—and only so far—as such officers and members act individually as integral parts of their own respective Grand Lodges. The acme of un-Masonic impropriety is covertly to use any power to grant or withhold office, honor or rank as bait or threat to influence action or the performance of duty in Grand Lodge or in a particular lodge. To do this deliberately is ample ground for discipline or withdrawal of recognition.



MASONIC ANNIVERSARIES

The Earl of Kintore, Governor of South Australia (1889-95), became an Active Member of the Supreme Council of Scotland, February 25, 1879, later serving as Grand Commander from 1893 to 1929.

Dr. William F. Kuhn, Grand Master of Missouri (1903) and a prominent member of both York and Scottish Rites, was exalted in Lafayette Chapter No. 60, R.A.M., Bellefontaine, Ohio, in February, 1882.

Chauncey M. Depew, U. S. Senator from New York (1899-1911), received the Scottish Rite Degrees (4°-32°) at New York City, February 17, 1896.

William Jennings Bryan, Secretary of State in the Wilson Cabinet, was passed in Lincoln (Nebr.) Lodge No. 19, February 11, 1902.

Admiral Winfield S. Schley became a member of Albert Pike Consistory, Washington, D. C., February 10, 1903. In 1907 he received the 33rd Degree.

Gen. Lew Wallace, Governor of New Mexico Territory (1878-81) and later U. S. Minister to Turkey, died at Crawfordville, Ind., February 15, 1905. He was a member of Fountain Lodge No. 60, Covington, Ind.

George H. Hodges, former Governor of Kansas and a 33rd Degree Member of the Southern Jurisdiction, was born at Orion, Wis., February 6, 1866.

Charles Rann Kennedy, noted actor and playwright, was born in Derby, Eng.,

February 14, 1871, and is a 33rd Degree member of the Northern Jurisdiction.

Admiral Sir Lionel Halsey, comptroller and treasurer to the Prince of Wales and Provincial Grand Master for Hertfordshire, was born in London, February 26, 1872, and on February 11, 1921, became a member of the United Rose Croix Chapter No. 169 in that city.

Ross S. Sterling, former Governor of Texas and a member of the Scottish Rite at Houston, was born at Anahuac, Texas, February 11, 1875.

Alvin T. Fuller, former Governor of Massachusetts, was born at Boston, February 27, 1878, and is a 33rd Degree member of the Northern Jurisdiction.

William T. Morris, former Deputy in West Virginia of the Southern Supreme Council, was born at Wheeling, February 26, 1880.

John C. B. Ehringhaus, Governor of North Carolina, was born at Elizabeth City, N. C., February 5, 1882, and is a member of the York Rite and Shrine.

F. Trubee Davidson, former Assistant Secretary of War under Presidents Coolidge and Hoover, was born in New York City, February 7, 1896, and is an Active Member of the Grand Council, Order of DeMolay.

Clarence M. Dunbar, Past Imperial Potentate of the Mystic Shrine (1927-28), was knighted in Bristol Commandery No. 29, Attleboro, Mass., February 1, 1902.

John E. Erickson, former Governor

of Montana, affiliated with Kalispell (Mont.) Lodge No. 42, February 4, 1909.

Alexander B. Steuart, former Deputy in Northern Florida of the Southern Supreme Council, was initiated in Journeyman Lodge No. 8, Edinburgh, Scotland, February 10, 1910, two weeks later being passed to the Degree of Fellowcraft.

Edward R. Wright, former Deputy in New Mexico of the Southern Supreme Council, affiliated with the Santa Fe Scottish Rite Bodies, February 7, 1913.

William Wallace Youngson, D.D., former Chaplain of the Southern Supreme Council, affiliated with the Scottish Rite at Portland, Ore., February 10, 1914.

Norman S. Chase, former Governor of Rhode Island, was initiated in Corinthian Lodge No. 27, Providence, February 13, 1917.

CLARKE LEGACY TO HOSPITAL

An estate estimated at over half a million dollars will eventually go to the Good Samaritan Hospital in Portland, Ore., according to the will of Louis G. Clarke, 33°, Emeritus Member of the Supreme Council, Southern Jurisdiction, who passed away December 4, 1943.

This fund, the income from which will go to his widow during her lifetime, will be used for the maintenance of beds for deserving Masons of Portland, and will be known as the Louis G. Clarke and Elizabeth L. Clarke Endowment. Administration of the trust fund will be by a

committee composed of Scottish Rite, Masons headed by the Inspector General, or Deputy as the case may be, of the Supreme Council in Oregon.

U. S. MASONS IN ENGLAND

Twenty-eight members of the U. S. Armed Forces were gathered with 350 Masons of England, in December, 1943, at St. Mary's Hall, Twickenham, Middlesex, with the Middlesex Home Service Lodge, No. 5836 as host. This lodge has been particularly cordial to American Masons stationed in England.

The purpose of this meeting was the witnessing of the ceremony of the Third Degree as practiced in the United States, the 28 uniformed men taking part. In an "old tradition preserved in U. S. A.," W. E. Spaulding as Acting Master wore a hat, that is, his service cap, removed only during the more reverent parts of the ceremony. As reported in *The Freemasons' Chronicle* of England, he and the officers assisting him did not falter, but presented the ritual fluently, in spite of the fact that considerable portions of the work allotted to them had been rehearsed only partially and that it varies in different parts of the United States. They were drawn from many states, including South Carolina, Tennessee, Texas, New York, Oklahoma, Illinois, Kansas, Michigan and Ohio.

MYSTIC SHRINE REPORT

W. Freeland Kendrick, Chairman of the Board of Trustees, Shriners' Hospitals for Crippled Children, has reported that 159 Shrine Temples, as of January 10, 1944, show a grand total of 38,129 permanent memberships and permanent subscriptions, which means great help in the maintenance of the fifteen Hospitals for Crippled Children, which are doing such a humane work.

LEGACY FOR USE IN 2250

A Michigan resident has set aside \$1,000 in his will to be held in trust at compound interest until the year 2250, when it will amount to over \$2,500,000, and at that time the sum is to be placed in the care of the Knights Templar for charitable purposes. Thus is shown a great faith in the future and worth of this Masonic organization.

DANVILLE, VA., BULLETIN

The Scottish Rite News, official organ of the Danville, Va., Bodies of the Scottish Rite, has made its appearance. The first issue, dated January, 1944, was dedicated to Robert Shields Crump, 33°, Active Member in Virginia and Grand

Chancellor of the Supreme Council, Southern Jurisdiction. The Slavin portrait of this distinguished Mason is shown, with the account of its presentation to the Richmond Scottish Rite Temple.

The editors are Crispin Dickenson, 33°, Secretary of the Bodies, and D. L. Buchanan, 32°, and we welcome them to the field of Masonic publications.

SIR J. E. KYNASTON STUDD

Sir J. E. Kynaston Studd, 33°, passed away January 14, 1944, in London, Eng. He was active in Scottish Rite Masonry, being Grand Captain General of the Supreme Council of England; also he had been Provincial Grand Master for Cambridgeshire since 1934, Junior Grand Warden of the Grand Lodge in 1929, and President of the Board of Benevolence of the Grand Lodge. He was Lord Mayor of London 1928-1929.

JEWEL USED 40 YEARS LATER

When James Albert Fletcher was installed Thrice Illustrious Master of Providence (R. I.) Council No. 1, Royal and Select Masters, in January, 1944, he was presented with the same gold jewel that forty years before had been given to his father-in-law, Albert Knight, when he relinquished the duties of that office. Inscriptions on the jewel were adjusted to cover both terms of office as requested of the Council by Mr. Knight. The latter is a Past Grand Master of the Grand Lodge of Rhode Island and Secretary of What Cheer Lodge No. 21, Providence. He is improving after a long illness and was able to attend the installation ceremony when the jewel was presented.

VETERAN INDIAN SCOUT DIES

A very old Oklahoma Mason passed away, Chris Madsen, 32°, who died January 9, 1944, at Guthrie. He had lived to the splendid age of ninety-two and was the father of Mrs. Frank A. Derr, the wife of the Secretary of the Scottish Rite Bodies at Guthrie.

Mr. Madsen was a native of Schleswig-Holstein, Denmark, and at twelve he fought with the Danish Army against Prussia. After serving with the French Foreign Legion, he came to New York and became an Indian Scout in the U. S. Army. He was attached to General Custer's command until just a day or two before the massacre at Little Big Horn, although his name was included among the casualties on the monument erected for that battle. He became a Deputy U. S. Marshal and was active in driving the lawless element from the Indian Territory and Oklahoma.

NATIONAL SOJOURNERS MEETING

On January 8th, the annual meeting of the Committee of 33 of the National Sojourners of the United States was held in the city of Washington, D. C., and was very flattering. This organization consists of past and present commissioned officers of the uniformed forces of the United States who are Master Masons. It was gratifying to learn that there are 218 chapters now in existence and over 14,000 members.

The National Sojourners are deeply interested in maintaining a memorial hall to George Washington at Valley Forge, which will be a part of the chapel and library that are being erected there. This will require a considerable amount of money, but with the present membership there should not be any trouble in the Sojourners carrying their part of the load. The chairman of the committee in charge of this work is Col Merritt B. Curtis, U.S.M.C., and the Treasurer to whom all contributions should be sent is Maj. Gen. Amos A. Fries, U.S.A., Ret., Trustee, 702 Albee Bldg., 15th and G Streets, N.W., Washington, D. C.

The local chapter of Sojourners—Washington Chapter No. 3, of which Maj. Omer W. Clark is president—gave the splendid banquet that the large gathering destroyed with delight. This followed the installation of officers of the chapter by Capt. Willis W. Bradley, U.S.N., president of the National Sojourners.

VIRGIN ISLANDS MASONRY

There are three Scottish Rite Bodies—Lodge of Perfection, Chapter of Rose Croix and Council of Kadosh—at Charlotte Amalie, St. Thomas, Virgin Islands, under the jurisdiction of the Supreme Council, Southern Jurisdiction, U.S.A. Axel S. A. Hansen, 32°, Secretary of these Bodies, was elected a Knight Commander of the Court of Honour at the last session of the Supreme Council.

On the same Island is located Harmonic Lodge No. 356, under the Grand Lodge of England, and in October, 1943, this lodge celebrated its 25th anniversary. There are 77 members, half of whom are residents of the Island.

RECEIVES 75-YEAR MASONIC AWARD

Edward Ruthven Sweet, 98 years of age, a resident of the Masonic Home of Indiana, in December received a Masonic emblem in commemoration of his 75 years of membership in the Masonic Frat-

ernity. This was a gift from Sol D. Bayless Lodge No. 359 of Fort Wayne, Ind., and was presented by Elmer F. Gay, superintendent of the Home, at a meeting of the lodge. Dr. Wilbur E. Neuenschwander, a Past Master of the Lodge and a member of the Masonic Home Committee, accompanied Mr. Sweet from the Home in Franklin, Ind.

FATHER AND FIVE SONS

James E. Stevens and his five sons are members of Bowling Green Lodge, Ky., the sons being Walter S., Charles R., Clarence W., Guy E., and Carl H. Stevens. The father was made a Master Mason in Hanson Lodge in 1907, but after his five sons became members of Bowling Green Lodge he affiliated there in 1943.

Clarence W. Stevens is Master of Bowling Green Lodge, and Walter S. Stevens is immediate Past Master. The latter, during the year he served as Master, also was High Priest of Bowling Green Chapter, Royal Arch Masons, and Eminent Commander of the Commandery of Knights Templar.

A BISHOP INITIATED

On January 28, Friday, Du Pont Lodge No. 29, A.F. & A.M. of Wilmington, Delaware held a special communication in the Ball Room of the Du Pont Hotel. It was a Past Masters night but not so called. The Grand Masters of Delaware and all the Grand Officers attended. At least sixty (60) lodges were represented by visiting Craftsmen from Delaware, Maryland, Pennsylvania, New York, New Jersey, Massachusetts, and the District of Columbia. Also others from Kentucky, Virginia, and Oklahoma, California, the Canal Zone, and England, the total attendance being one thousand less a score. Professor Craig of Temple University, Philadelphia was in the Oriental Chair; the lodge opened at 6:00 P.M., and at ease until 8:00 P.M. when the M.M. degree was worked according to Delaware ritual.

And who was the candidate? What brought about such an outpouring? Rt. Rev. Arthur R. McKinstry, Episcopal Bishop of the Diocese of Delaware, the man; of course the craft as we know respects neither wealth nor outward appearance. Many Army and Navy chaplains were there.

WITH THE M.S.A.

Editor Craftsman:

Notes on the "Universality of Masonry" always seem to be of general interest to the Craft, so here is just another example:

More than a year and a half ago Seaman Frank Pontello, of the U.S.S. Albatross, then in this port, asked me how he could become a Mason. After due consideration of various factors of jurisdiction and residence, I handed him an application blank for a local Lodge, on which he obtained the signature as sponsors the names of three members of the Craft, from three widely separate states, Iowa, Pennsylvania, and Virginia, one of them the skipper of the ship to which he was attached.

Seaman Pontello was elected to receive the degrees, but before this action was taken, the ship left the port and little was heard from the candidate, until a few months ago application was received from the Grand Secretary of Massachusetts for jurisdiction. After some correspondence, Seaman Pontello was initiated in Eliot Lodge, Jamaica Plain, passed in Theodore Roosevelt Lodge, Quincy, and raised in Rural Lodge, Quincy, all within a period of eight days.

So Brother Pontello, after waiting with patience for a year and a half, sponsored by Masons in three states, raised to brotherhood in fourth, is now a member of St. John's No. 1 of Newport, R.I., a fifth state in his Masonic connection.

A HIGH HONOR

A high and merited honor has come to Ill. Samuel D. Jackson, 35°, of Fort Wayne, in his appointment to the United States Senate. He was named by Governor Schricker to succeed the late Senator VanNuys. Ill. Brother Jackson will serve until the general election on November 7.

Active Members of the Supreme Council, familiar with Brother Jackson's rare ability, and esteeming him highly for his winning and genial personality, feel certain he will serve with credit in his new post. He is an able lawyer and an orator of unusual ability. In the Supreme Council he has rendered significant service as a member of the Committee on Rituals and Ritualistic Matter as well as in other important assignments.

Ill. Brother Jackson has been active in Democratic politics in Indiana for years and has been mentioned prominently as a candidate for nomination as Governor this year.

SCOTTISH RITE NEWS

Indianapolis, Indiana. The surge of Masonic enthusiasm has carried the Indianapolis Valley of the Scottish Rite to what is believed to be a new record for the Northern Masonic Jurisdiction.

The fall class presented a total of 1,888 Sublime Princes of the Royal Secret.

The ritualistic work was conferred in two sections; the first on eight Wednesday and Friday nights in October and November; the second, on afternoons and evenings of December 7, 8 and 9. The initiates adopted the name of the "Lieut. Gen Mark Wayne Clark Class," honoring the military leader who received his Master Mason and Scottish Rite degrees in Indianapolis.

Ill. John W. Bricker, 33°, Active Member of the Supreme Council and Governor of Ohio, delivered an inspiring Masonic address at the convocation banquet. The class, workers and guests required the main floor of the banquet hall and members were served in the balcony. The audience consisted of approximately 3,000 brethren.

The occasion also marked the first official appearance at a convocation celebration of Ill. Samuel D. Jackson, 33°, as Deputy for Indiana. He was presented with a brief-case as a token of the Valley's esteem.

The officers have set a maximum of 820 members for the Spring class. When and if that many petitions are received, the list will be closed. Auditorium facilities do not permit the convenient handling of more than about 800 candidates.

Harrisburg, Pennsylvania. Under the auspices of Harrisburg Lodge of Perfection, the Feast of St. John the Evangelist was celebrated simultaneously in three communities in this Valley: Harrisburg, Lebanon and Shippensburg. Six clergymen and Scottish Rite musicians cooperated, in this observance, with Bro. Ray H. Crane, 32°, Thrice Potent Master. The attractive 28-page bulletin issued by Harrisburg Consistory and Coordinate Bodies, and edited by the Secretary, Ill. Frank C. Foose, 33°, carries most of the *News Letter* material of the members. The program of social activities and the promotional organization in this Valley are effective in maintaining interest in the Rite.

Columbus, Ohio. Members of Dayton Consistory residing in Columbus have formed an association with Charles W. Bechtold as President, E. W. Ellis, Vice President, and Bert D. Strang, Secretary-Treasurer. Russell Davis, Director of Fraternal Relations for the Scottish Rite in Franklin County, assisted in organizing the association and was made an honorary member.

AMONG OUR FRIENDS

Ill. Fred I. Willis, 3°, has resigned as Secretary of Scottish Rite bodies at In-

dianapolis, a post he has filled for sixteen years. He is completing fifty years of business and professional activity. The Lodge accepted the resignation with regret and elected him secretary emeritus.

He engaged in the bicycle and automobile business in Indianapolis from 1894 to 1928 and when he retired from business he had been continuously in the automotive trade longer than any other person in the city. He is a former president of the Indianapolis Chamber of Commerce, head of the Hoosier Motor Club, bank director, and leader in the Tabernacle Presbyterian Church.

Brother Willis served as Thrice Potent Master in 1927 and was crowned an honorary member of the Supreme Council at Detroit in 1931. He has been Secretary of his Symbolic Lodge since 1925. He is a member of all the York Rite bodies and of the Royal Order of Scotland.

Ill. James C. Gipe, 33°, has been elected Secretary of the Scottish Rite bodies in the Valley of Indianapolis, to succeed Ill. Fred I. Willis, resigned. He is a graduate of the University of Wisconsin and the Indiana Law School, and for the last fourteen years has been associated with the Indianapolis Power and Light Company in the legal and personnel departments. Ill. Bro. Gipe has been active in Freemasonry since 1912. He served as Most Wise Master of the Indianapolis Chapter of Rose Croix in 1934-36, and was crowned an Honorary Member of the Supreme Council in 1940.

The Rev. Carl August Voss, D.D., 32°, of Pittsburgh, Pennsylvania, died suddenly on December 24, 1943. For thirty-eight years he had been Minister of The Smithfield Evangelical Protestant Church (Congregational), the pioneer church of the city, founded in 1782. Dr. Voss had served as Grand Chaplain of the Grand Lodge, was active in the Scottish Rite bodies, and was in almost constant demand for Masonic addresses.

Our brethren in the Southern Supreme Council are bereaved in the death of a distinguished Freemason, Ill. Louis Gaylord Clarke, 33°, of Portland, Oregon, who died on December 4, 1943, at the age of 88. Ill. Bro. Clarke was an Emeritus Active Member of the Supreme Council and had been active in the Grand Commandery and the Red Cross of Constantine.

Ill. W. Edwin Palmer, 33°, Akron, Ohio, died on January 25, 1944. Ill. Bro. Palmer was the well beloved dean of the honorary members in Akron, Ohio. He was President of the Ohio Masonic Home and Grand Recorder of the Grand Commandery of Knights Templar in Ohio.

CLEVELAND 1944

The 132nd annual meeting of the Supreme Council will be held in Cleveland, Ohio, in response to a cordial invitation conveyed by Ill. Frank Arthur Smythe, 33°, Deputy for Ohio.

Active Members will be summoned to attend necessary committee meetings rehearsals beginning Friday afternoon, September 22.

Hotel Cleveland has been chosen as the official headquarters. Program details will be announced later after the Cleveland Committee of Arrangements perfects its organization under the chairmanship of Ill. Charles M. Buss, 33°.

"THE RIGHTS OF INFANTS"

For eight years, Dr. Margaret Ribble has been making a scientific study of babies in order to discover how the satisfaction of normal needs helps to assure mental health and emotional stability.

This study was made possible, in part, by funds granted by the Supreme Council N.M.J. for various research projects. The results appear in Dr. Ribble's book "The Rights of Infants" published by the Columbia University Press. She expresses her appreciation to the Supreme Council and has dedicated the book to Melvin Maynard Johnson.

Dr. Ribble insists that a small infant has a right to be fussed over, coddled and "mothered." This is as vital to normal development as food. It is also essential to mental health and to a stable emotional life.

The Sovereign Grand Commander in a brief note on "The Rights of Infants" points out that this modern scientific study of child care justifies the mother instinct among primitive peoples and makes a plea for more "mothering" as a contribution to healthy mental development. This book is well written and it will appeal both to the scientific and to the lay mind.

OUR DUTY TO RETURNING SERVICEMEN

Not that the war is over, but it is over for thousands of our men who are new at home. They have come back wounded in body and in mind. Some of them are physically incapacitated for the heavier tasks of civilian life. Others cannot hope to be recalled to our fighting forces but they are able and willing to work. They have done their duty, they have served their country with a full measure of devotion. They are honorably discharged.

On November 18, 1943, Mr. Lowell Thomas invited Chaplain Matthew

Keough, just returned from Guadalcanal, to share his popular broadcast. Lieutenant Keough spoke feelingly concerning these men who are coming home with injuries, internal wounds or combat fatigue. "It is not easy," he said "for them to fit back into civil life while the war is still going on."

He said that organizations such as the Knights of Columbus and the Masons could do a great thing if they would virtually adopt these men and help them back to normal life. "They have made good as officers and soldiers. They are still needed to help this country. But if they are neglected at this time their mental attitude may be such that when the war is over they will be badly broken men. Then it will be too late!"

In a great many Masonic bodies this situation has been recognized and much is being done. The Sovereign Grand Commander, speaking for the Scottish Rite of Freemasonry in the Northern Masonic Jurisdiction, urgently asks every Deputy, every Active and Honorary member of the Supreme Council and every presiding officer of a Scottish Rite body to see that this area of service is not neglected.

A word should be said about the spirit of this special service. It must be quiet, unobtrusive, intimately personal. There should be no publicity, no reports except to those in authority. Here is an area of helpfulness which demands our traditional Masonic reticence. The Boston *Herald* recently published a candid letter from a soldier "somewhere in the South west Pacific." Speaking of Australian hospitality he says that "none of us has seen it equalled, and that was entirely new to us. It was a hospitality that asked nothing and gave everything. It had none of the characteristics of the 'organized' hospitality of the United States."

That is our clue. We must avoid any appearance of "organized" service. Whatever machinery is necessary must be kept under cover. These returning servicemen are our brothers. Let us quietly stand by them and help them without seeming to help.

M.H.L.

MASONRY AND THE CHURCH

A certain loyal Freemason of good character informed the officers of his Lodge that he wanted only a Masonic funeral service. No Minister was to be present. The Lodge had been a good enough church for him during his life.

Ill. Orie E. Brown, 33°, when Grand Master of Masons in Michigan recalled

this incident and added the following vigorous comment:

"Masonry is not, never was and never was intended to be a Church for any man. It makes no such claim. It is not a substitute for the Church. It may be said to be the hand-maiden of the church; it is founded upon the same principle—belief in God. . . Every Mason can vividly recall a time when he knelt upon his knees and confessed to a belief in God, but how many Masons today regulate their lives in the world at large by that principle? How many recognize the fact that Masonry does not completely satisfy an inner longing for communion with God?"

"Every Mason should take his place in the church—some church. Let him choose for himself, but he should be proud and eager to show the world that he is identified with the church in its influence for good. . . This is no argument for creed or dogma. Few of us know much about them. Leave those things to the church leaders, but for the sake of example to his fellows, a Mason should attach himself to the church of his choice, get in and join forces with those who are fighting evil in this modern world. He will be doing nothing more than putting Masonic teachings into practice."

Another view of this relationship and from a different angle, was expressed in 1939 by Ill. Dana B. Hellings, 33°, at that time Grand Master of Masons in New York. Speaking of the "Go-to-Church" Sunday, he said that the original idea was not to have the churches turned into Masonic meeting houses, but to have Masons go to church.

"There was a two-fold purpose" he said "(a) To show that Masonry supported the Church and (b) to afford Masons spiritual and religious inspiration. This purpose cannot be accomplished if the churches are turned into forums for Masonic speeches. We have plenty of such speeches at Lodge communications and banquets. Urge the brethren to attend church and avoid occupying the pulpit themselves, and urge the ministers and rabbis to conduct their services as they deem best and with the original idea of the event in mind."

END OF "BANNER LODGES"

The festive appearance of "Banner Lodges" of earlier years in England is no

more, for the quaint custom of each Master presenting his own banner, which is displayed with all former ones, has been abandoned due to the greater need for funds for charitable purposes.

BROTHERHOOD THEME

Clergymen of many denominations recently entered the national Markham memorial contest with sermons delivered on the subject, "The Brotherhood Gospel of Edwin Markham: Background for World Peace." Dr. Robert H. Dolliver, pastor of John Street Church, New York City, won first place and received the gold medal from Dr. Vernon B. Hampton of New York, president of the Edwin Markham Association.

The poet Markham was, for over half a century, a warm advocate of the brotherhood ideal as a basic social theme, and is best remembered for his work, "The Man With the Hoe," first published in 1899. He was made a Mason in Acacia Lodge at Coloma, Calif., in the early 'eighties, which lodge later consolidated with El Dorado Lodge of Placerville, Calif. After he died in March, 1940, an association was organized to further the study of his literature and to preserve the Markham residence on Staten Island.

CONTINUE SERVING LODGES

Grand Master Kenneth Robb of the Grand Lodge of Oregon continues to serve Baker Lodge as Secretary, which office he has held for some years. The Deputy Grand Master in Oregon, Harry Proudfoot, continues as Secretary of his lodge, Taylor Lodge at Wasco, where he has served many years, and the Senior Grand Warden, Fred W. Hartman, is Secretary of Research Lodge of Oregon. Hence, it seems that Oregon will have three Grand Masters in succession who will be also Secretaries of their lodges, perhaps an unprecedented record.

MONTREAL

The visit of Ill. Melvin M. Johnson, 33°, Sovereign Grand Commander, to the Supreme Council for the Dominion of Canada was the occasion for a gracious acknowledgment of those ties which bind us as comrades-in-arms in an allied effort to free the world from tyranny, and of those more intimate relationships which have always bound us to our Canadian brothers. The Sovereign Grand Commander, Ill. Douglas McIlwraith, M.D., 33°, not only invited Ill. Bro. Johnson to install the officers and perform the ceremony of investing three new Active Members, but asked him to speak freely and at some length upon matters of mutual Masonic interest and concern.

ARGENTINA

Masonic Lodges of Argentina, Paraguay, Uruguay and some others of South America work under the District Grand Lodge of South America, Southern Division, which is under the jurisdiction of the United Grand Lodge of England. One of these lodges, Columbia No. 4682 in Buenos Aires, is deeply interested in the war notwithstanding the fact that the Government of Argentina makes a great deal of its neutrality and is the only one of the South American Republics not to join with the others at the conference held in Brazil.

Columbia Lodge held a gala entertainment one night in October, the gross proceeds of which were distributed to aid in the war effort, two-thirds going to the Masonic War Relief Fund of the Grand Lodge of England and one-third going to the Masonic War Chest of the Grand Lodge of New York.

ENGLISH ROYAL ARCH

At the August Convocation of the Supreme Grand Chapter, Royal Arch Masons of England, the Third Grand Principal presided, he being Canon Hubert Curtis, who is 92 years of age. Approximately fifty Companions were invested either upon promotion or as new appointments.

Ten petitions were granted for new Chapters, and at the May Convocation there were seventeen, these figures showing a heartening increase in petitions this year. Of the ten considered in August, five were from London, two from Lancashire and one each from Cheshire, Durham and West Yorkshire.

One of those from London emanated from Navy Lodge, No. 2612, the three Principals-designate being Admiral Sir Lionel Halsey, Rear Admiral C. V. Griffiths and Comdr. F. J. Paice. It was in this lodge, in 1919, that King George VI, then the Duke of York, was initiated into Freemasonry. His grandfather, King Edward VII, was Master of the lodge from 1896 until he ascended the throne.

GRAND LODGE OF WYOMING

In August, the Grand Lodge of Wyoming met at Casper and the information just received is that the Grand Lodge is doing its share in looking after the welfare of the servicemen. The fifty lodges in Wyoming now have a membership of 7,950, an increase of 138 over that of last year, which is a pretty good showing.

Dr. G. O. Hanna of Lingle, Wyo., is Grand Master for the coming year and Irving E. Clark of Casper is Grand Secretary.

HERMON HUBBARD HONORED

Hermon E. Hubbard of 529 Broad street, Meriden, Conn., who recently observed his 100th birthday, was given an ovation at the 156th annual communication of the Grand Lodge of Connecticut. Free and Accepted Masons, at the Masonic Temple in Hartford recently.

Mr. Hubbard went to Hartford in an automobile with John D. Roberts and Samuel MacNab, secretary of Meriden lodge of that city, introduced Mr. Hubbard to the meeting, which was attended by about 400 Masons from all parts of the state.

Grand Master Carleton W. Tyler invited Mr. Hubbard to the platform, and he was given a warm welcome by the assemblage. The grand master made appropriate remarks on the occasion, and Governor Raymond E. Baldwin, also welcomed Mr. Hubbard and congratulated him on his long and useful career in Meriden.

Mr. Hubbard was born before Meriden Lodge was instituted. His birth year was 1844 and the lodge was not instituted until 1851. He became a member of the fraternity in 1881. The Grand Lodge A.F. & A.M., at its annual communication last week extended signal honors to him when he attended the communication at Hartford in person and received the plaudits of his Connecticut brethren.

William L. Gorves, master of Meriden Lodge, read to Mr. Hubbard the resolutions passed at the lodge meeting in the Masonic Temple. Each member in attendance that night had signed the document. Also the group listened to the reading of a highly commendatory letter from Governor Raymond E. Baldwin and a letter in similar vein from M. W. Ansel A. Packard, Grand Master of the Masonic Fraternity in this state. Numerous birthday congratulations which have accumulated during the week were on display.

Mr. Hubbard was in the happiest kind of spirits. He related some incidents of his early life in Meriden after coming here from his home town of Killingworth. In those early days he was quite a wrestler and runner. In later life in common with others of Meriden's early leading citizens he always had a good horse and was not averse to competing with anyone who wanted to match their steeds with his on the main thoroughfares.

He told a good story about a group of Meriden men who were puzzled on the proper way to lift a big smithy old-fashioned anvil off the ground. He grabbed it with one hand and raised one

end off the ground. They were not satisfied until he lifted it entirely off the ground. He held it for a few seconds and they remonstrated with him and were still not satisfied. Finally with a show of temper Mr. Hubbard said "How long do you men want me to hold this anvil?"

True to type with all centenarians Mr. Hubbard retires early, around 9 o'clock every night without fail. When the clock hands pointed to 9:30 his fraternal brothers thought it was time to adjourn the festivities.

All Sorts

WHERE INDEED?

Visitor: "Are your father and mother in?"

Boy: "They was in, but they've went out."

Visitor (disapprovingly): "Was in! Went out! Where's your grammar!"

Boy: "She's in the kitchen."

THE CHECK-UP

"Gus," said Bill, as he caught up with Gus on the way back to camp, "are all the rest of the boys out of the woods yet?"

"Yes," said Gus.

"All six of them?"

"Yes, all six of them."

"And they're all safe?"

"Yep," answered Gus, "they're all safe."

"Then," said Bill, his chest swelling, "I've shot a deer."

ORIENTED

The historic college professor met a friend in a street some distance from his college's campus and stood and chatted with him for some minutes. As the friend prepared to leave him, the professor exhibited signs of uncertainty.

"Please," he said at last. "Will you tell me this? When I met you, was I walking this way"—pointing—"or that?"

"That way, professor," said the friend.

"Ah, thank you," said the professor. "Then I must have had my luncheon."

WHILE SALUTING

Captain: "I hope the next time I see you, you'll be a second lieutenant."

Private (flustered): "Yes, sir. Thank you, sir. The same to you, sir."

BUT LEGALLY

Lawyer—"So these are the exact facts?"

Client—"Yes, and it's up to you to twist 'em."

FIFTH FREEDOM

"Say, Pop, how soon will I be old enough to do just as I please?"

"I don't know, son; nobody has ever lived that long yet."

CAUTIOUS

Timid Passenger: "Driver, why are you driving so fast?"

Taxi Driver: "Mister, the brakes don't work, so I want to get where I'm going before I have an accident!"

SHINING EXAMPLE

"There is one thing," cried the orator, "which will shine unceasingly and increasingly through the war days before us."

"Don't get excited," said a voice from the audience, "you ain't the only one with a blue serge suit."

ALMOST A SLUM

One day an inspector of New York tenement houses found four families living in one room, chalk lines being drawn across in such manner as to mark out a quarter for each family.

"How do you get along here?" inquired the inspector.

"Very well," was the reply, "until the man in the farthest corner began to keep boarders."

A fool and his money are some party.

Nowadays, when man bites dog it isn't news; it's lunch.

Fashion Note: There will be little change in men's pockets this year.

Said the skunk when the wind changed, "It all comes back to me now."

Optimist: A guy who sits in the last row of the gallery and winks at the chorus girls.

"Brown never completed his education, did he?"

"No. He lived and died a bachelor."

BLIND

"I was a fool when I married you," said Mrs. Brownleigh, angrily.

"Yes, darling, but I was in love and didn't notice it," replied her husband.

A LOOK AHEAD

Without risks there would be no progress. In glancing back over the centuries, it is found that the epochs characterized by risk taking were the most progressive, while period in which the people clutched at security stood still or stagnated. It is also recorded that when freemen retreat from risk they march toward serfdom. In our own country, every step in the forward advance was marked by risk taking. The Pilgrim Fathers left sheltered homes to brave the unknown. No one guaranteed them security or liberty. During the first winter in Plymouth one half of the entire colony died of starvation. Yet when the Mayflower left for England the next spring, not one of the Pilgrims returned to what would have been a life of comparative comfort and security. They were willing to pay the price for freedom.

This same spirit dominated the pioneers who converted the wilderness into a mighty industrial empire in a comparatively short period of time. Technological progress has been attended by great risks and a high mortality rate of business enterprise. But society has benefited by the machines that have lifted the burdens from the backs of workers, that have brought forth an abundance and variety of products, and that at the same time have made possible increased leisure to enjoy the fruits of labor. The constant scrapping of the old for the new that has characterized American industry has paved the way for more and better goods at less cost. The acid test for survival of business is in the consumers' market place.

Competition in pre-war days was on a broad front. Coal, gas and oil vied with one another in the heating of homes. Fabrics, rubber and wood, in addition to leather, were used in the manufacture of footwear. In the building industry, cement, brick, steel, copper, glass, plastics, and many other products were offered as substitutes for lumber. Not only was there keen rivalry among commodities for the same uses, but in a larger sense all commodities were competing with one another for the consumer dollar. Competition was illusive, it resolved itself into a mighty strife for consumers' preference. No business can escape this type of competition in the future, and the best insurance is industrial research that makes possible adjustments to the dynamic forces at work.

Since risks are inherent in the very nature of business enterprise, rewards should be commensurate with the hazards involved. The investment of capital always involves the possibility of loss, and no one can afford for long to incur risks without the prospect of profit. Certain forms of risk occur with such regularity that they can be protected by insurance, such as fire and theft. But the usual business hazards are uninsurable. They cover a broad range and are not susceptible to accurate measurement. Through knowledge and ability to evaluate the various factors in a situation, the elements of uncertainty can be reduced. This selective process calls for sound judgment, courage and decision. For the past two decades, the average net return on capital invested in American industry has averaged around three percent. This is small compensation for the use of capital and of

services for directing the business affairs of the nation.

For about one hundred and fifty years, business enterprisers took their chances because of the prospect of liberal rewards for contributions made. Then came the Great Depression, and amid the confusion and anxiety of the times there developed a defeatist theory that there was no further outlet for business capital since the country had reached its maturity. Hence it was held by the proponents of this new school of thought that the Government should obtain money from taxation and borrowing, and distribute it through the spending channels. In line with this policy, deficits mounted, corporate taxes increased sharply, Governmental regulations multiplied, and the rules of the game were frequently changed. In other words, new and extraordinary hazards were injected. The net result was that venture capital went into hiding and large-scale unemployment prevailed.

Then came war, and with the urgent and prodigious demand for goods, business was lifted out of the depression, with industrial production in 1943 more than double the pre-war period. American industrial performance was so outstanding as to win unstinted praise in all quarters. But since war business is primarily for destruction, it is non-productive.

About 70 percent of the industrial production is for one customer, the Government, in consequence of which marketing, salesmanship, and costs have become of secondary importance. Practically all firms on the surface appear to be assured of profit during the war period, with risks reduced to a minimum.

The business hazards of wartime, however, may find expression in the post-war period. Inventories may depreciate in value. Reserves for depreciation of machinery and equipment may prove to be inadequate and involve losses. Reconversion of plant and facilities, as well as the reestablishment of markets may be costly. Unless liberal provisions are made for these contingencies, war profits will likely prove illusory.

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The nation will emerge from the war with a staggering debt and with a Federal budget for the post-war period at least twice as high as the prewar period. The load will be all the Government can carry. Uncle Sam cannot become the burden bearer of private interests by providing subsidies, doles and guaranteed loans.

The granting of loans by Government agencies to those who cannot meet the established credit standards is unsound in theory, except in emergency periods, and penalizes the competent and the taxpayers. The extension of unwarranted credit interferes with the necessary correctives, and maladjustments accumulate.

Socialized credit and other forms of Governmental subsidies are narcotics that dull personal initiative, stifle enterprise and becloud the vision. When members of any society reach the stage where they turn to the Government for handouts, in the course of time they surrender their freedom and become vassals of the state ruled by the iron hand of bureaucracy.

So when people shy away from risks they are taking the greatest gamble of all, for this results in the loss of freedom and is accompanied by business stagnation, lower living standards, and eventually the bogging down of the whole economy. Such a situation in time might invite a war of aggression to detract from domestic troubles, as has frequently happened in the course of history.

The primary consideration for post-war blueprints should be to make risk taking so attractive that the great creative forces of the nation will be released. To make such an objective possible will call for reasonable and equitable taxes, special incentives for projects that have promise of providing jobs, sound Federal financial policies, favorable business cli-

mate, flexible wage policies, and the like. With favorable conditions provided for risk taking, it is up to all groups to take their chance, without the nursing aid of Government. Dollars should be placed in overalls and put to work, for a dynamic and expansive economy demands a constant supply of fresh capital to keep it ticking. When this flow is shut off from business sources, the only recourse is artificial respiration through pump-priming, which, if long continued, makes inevitable the Government's becoming the chief reservoir of credit and capital.

Private enterprise and free Government are on trial and their fate will be determined by the ability and willingness of the risk takers to resume their normal functions, and of the various groups to solve their own problems without leaning on Governmental crutches.

—N. E. Letter.

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